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ANNUAL FOR 1888

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light and information which
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Illustrated.

of Scripture Illustrations gather-
ed, with numerous illustrations and
if Morocco, price \$2.00 postage, 30c.
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22c.

Portugal has failed to suppress the barbarous
practice of human sacrifices in Dahomey, and
has therefore renounced the protectorate over
that kingdom which she assumed with that
end in view. The custom was too deeply
rooted in traditional belief for so feeble an
outside power to successfully cope with. The
chiefs refused to depart this life without a
retinue of some four or five hundred of their
subjects, who had to be butchered to furnish
them with a decorous body-guard in the world
of spirits. England will probably undertake
and accomplish what Portugal lacked force to
do. The latter power has, however, succeeded
in gaining a strong foothold in Lunda, the
heretofore-sealed kingdom of the Muata
Yambo, the largest native kingdom in equato-
rial Africa. An energetic Portuguese explorer
Major Carvalho — led an expedition into
that country three years ago, and has recently
returned. He brings back with him fifteen
natives, including the son of the ruling chief,
and announces that he has established ten
stations, and secured important trading privi-
leges. Thus, a new district and one consider-
ed to be impenetrable, a country as large as
Germany, is thrown open to the civilized
world, and to the feet of the messengers of
glad tidings.

Neither Germany nor Austria appears to be greatly
alarmed at the steady concentration of Russian
troops in their vicinity. The latter now number
315,500 men, with 689 field guns; while
the German force on the threatened frontier
consists of only 98,200 men and 338 guns, and
that of Austria of only 38,000 men and 160
guns. Whatever trepidation may exist in
Germany, Bismarck is shrewdly planning to
serve his own purpose. He is quite willing
that the popular attention should be diverted
from his new anti-Socialist bill in the Reichs-
tag which contains more stringent provisions
than any previously enacted. Expatriation,
or total loss of citizenship, is now proposed
as a penalty for political offences under this
category. But while the great chancellor is
scheming, Russia is evidently determined to
submit to no further trifling in the Bulgarian
matter. If the powers will not heed her diplo-
matic protests, she will bully them out of
their supineness by a display of military
force.

and yet never following them blind-
edly when the text demands it, but
series. Taken altogether, we know
with some little qualification. For the
"Christian Evangelist," St. Louis

DUNC MEN.

Men. By CUNNINGHAM GEIKIE, D.D.
reduced from \$1.00 to 40c.; post, 6c.
and gentle Dean Alford re-
only a few can say it. Every par-
ticular in things of good report, no
bearing witness to the good sense,
bearing that illuminates every
between the merely didactic and
of rare culture united with
theological writings." —Author's Preface.

the BIBLE.

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THE METHODIST WORLD.
Abroad.

England. — The Wesleyan ministry lost thirty-
eight of its members by death the past year. The
average age was three years and ten. — About
250 drunkards and outcasts were invited to a Christ-
mas dinner at the West London mission. — The sum
of £15, 15s., the profits arising from the publishing
of the *Methodist Times* for the past year, has been
given to the Aged Ministers' and Widows' Fund.
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Zion's Herald

VOLUME LXV.

BOSTON, WEDNESDAY, JANUARY 25, 1888.

NUMBER 4.

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Church are authorized agents for their local
congregations.

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subscribers, \$2.50 per year.

THE OUTLOOK.

A negro exodus from this country, on a grand
scale, is contemplated, if the statements of
the New York Tribune's correspondent in
Kansas City are well founded. Disgusted
with the practical servitude which exists in
the extreme Southern States, some colored
men of wealth in Kansas have employed an
agent to visit the Central American States
and South America, confer with the govern-
ments named, and determine in what sections
their people can find shelter and a chance for
development. The agent, it is said, has per-
formed his mission and made his report.

Rev. C. P. Hard, is holding revival services
on the Ajmire District, South India Conference.

In the church at Moradabad, Dec. 15, Miss Sarah
Lauk, of the W. F. M. S., and daughter of Rev. W.
F. Lauk, of Beaver, Pa., was married to Rev.
Joseph Pearson, of the Wesleyan mission in Lucknow.

One thousand rupees will be required to rebuild
the Wesleyan mission property recently destroyed at
Bankura, Bengal, by some malicious incendiaries.

The Indian Witness says: "The Agent of this pub-
lishing house reports that during the past year 3,630,
728 pages of books and 1,650,000 pages of tracts have
been printed here." — A Chaplain McCabe's
scholarship "is to be endowed in the Centennial High
School, Lucknow. Mrs. Dr. B. H. Badley proposes
that this scholarship be made a 'ladies' offering.'

China. — The Central China Mission reports
139 conversions — a net increase over last year of 51;
six additional Sabbath-schools have been opened, with
an increase of 151 scholars; \$1,043.00 has been raised
in the direction of scholarship — an advance of \$469.
22.

Japan. — Rev. E. R. Fulkerson, who is now
teaching in the Tokyo Anglo-Japanese College in
Aoyama, writes that "all the students in the dormitories,
except two or three, have been brought to Christ.
They all seem to want to preach just as they are
converted. Not are their efforts in vain. They
returned recently and reported about two hundred
hearers and twenty conversions during a single after-
noon."

Australia. — Six Chinese converts were bapt-
ized in a Victorian Wesleyan chapel in November by
Rev. J. Moy Ling. — At the Melbourne Wesleyan
district meeting it was announced that there were 850
members of the Home Mission Birthday League. The
existing debt on Wesley Church, Melbourne, amounting
to £3,000, is to be made a connectional charge.

South America. — Miss Clara E. Sears, who
went to South America in May last as musical in-
structor in the Methodist seminary at Santiago, Chile,
died there suddenly of cholera, in October last.

West Indies. — Rev. A. M'Anay and Mr.
Wm. Sampson, distinguished evangelists, have
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Methodist minister of Diss, died suddenly in the pul-

pit of the Methodist chapel at New Buckenham, re-
cently, while in the act of giving out a hymn.

Ireland. — In Ireland there are 80,000 Wesleyan
Methodists and 106,000 teachers and scholars in
Methodist Sunday-schools, 7,000 of whom were con-
verted last year.

Africa. — Bishop Taylor writes that since July
last he has opened five stations on the neglected north
bank of the Congo. He says: "We have from Igan-
ga to Manyanga eighty-seven miles on the north
bank, 'densely populated,' to occupy next, but not
now. North of this base-line of stations, from Vivi to
Manyanga, 124 miles, the Congo State holds a belt of
more than 100 miles of territory, 'more thickly popu-
lated,' I am told, than any part of the Congo, and not
a mission ahead of us. All this opens to us from our
own door the opportunity to do great work."

Rev. C. P. Hard, is holding revival services at
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MISCELLANEOUS.

TEN THOUSAND MILES EASTWARD
TO BOSTON.

BY BISHOP H. W. WARREN.

CANTON, China, is the point of departure. Boston — no need to farther designate by State or continent — the point of destination. There is no time to dwell on the marvelous old civilization of the one, nor the marvelous new civilization of the other. But the country that has maintained itself for four thousand years, and is possessed to-day of many excellencies we might well seek to imitate, wins increasingly on my sincere respect.

Our first conveyance is a fine Hudson River steamboat, by which we come down one of the many channels of the Pearl River to Hong Kong. Here is an anomaly of the new world thrust into the old. Here is an island really ceded to England and occupied on the north side by a city of truly English characteristics. Here are fine, broad streets, many houses of great solidity, a charmingly beautiful cemetery, and, of course, a race-track. Behind the city, mountains rise abruptly two thousand feet, and up the steep slope runs an inclined railway to the growing city, seeking coolness on the top.

Just before Thanksgiving day, we go aboard the good ship that brought us from San Francisco months ago. All seems home-like and familiar except that some of it seems newly constructed. We find that just before reaching Yokohama on her outward voyage she had a long and terrible wrestle with a sudden typhoon, that struck her on all sides and ends in swift succession. Several staterooms were torn out and their contents washed out to sea. Square rods of the upper deck were broken in. Several feet of water dashed about the saloon for hours. There was not a dry blanket in the ship, and clothing was ground and torn into shreds. The house over the engine was torn from its bolted fastenings, and tons of water thrown upon the engine below. The baggage room was broken up and its contents washed out to sea for the use of men and maid-servants. To give an idea how a ship may be beaten by waves, a man was sitting in a chair backed to one of the side tables of the dining saloon. A wave struck the side of the ship with a sound like a cannon, knocking it with such force that the man was thrown out of his chair, over a table in the middle of the cabin, and fell into the wash of things on the other side. Yet in all this wild tumult not a bolt started in the hull, and the great heart in the engine-room never missed a pulsation. People who wanted to see a storm confessed them-selves perfectly satisfied.

We ran out with pleasant hopes between Formosa on the starboard, Swatow, Amoy and Foochow on the port — places suggestive of some of the best work in mission fields. We indulged in pleasant anticipations of the time when these immense countries and hundreds of millions of people should feel the touch of our civilization and Christianity. Alas! that all the evils of civilization must come first. Before Korea was opened, a ship sailed into one of its ports for the purpose of breaking open the sacred tombs of its kings and removing them of the gold contained therein. The vandals reached the doors of the tombs, but neither man nor ship were ever heard of afterward. One can hardly refrain from ejaculating, "Good!" in the temple of five hundred divinities in Canton is embodied the Chinese idea of the divinity that Americans worship. It is evidently taken from some bloodthirsty Captain Kidd they had come to know, and is horribly like some men we have seen. It has the low brow, ferocious, and cunning of a tiger, but none of its beauty. Our first impression on new-made lands is often made by men who represent us less worthily than the refuse of the city of Canton, swept on to our Pacific coast, represents the Celestial Empire. Our first representatives often carry more avarice, rapine, lust, new diseases and ruin than theirs do. The work of the missionary following later is made as difficult as possible.

North from Formosa stretch groups of islands — Loochoo, the Linschotan, reaching to the empire of Japan, and the Kurile Islands beyond. As these are all volcanic, there must have been a long crack of thousands of miles whence came the earth's inner fires. We pass through these, between Yoko and Tokara, reaching Yokohama in five and a half days. How familiar and delightful did the Japanese nation appear! Over her bend the skies of promise, and in her heart beats the loftiest hope.

But we are only voyaging, not pausing, in this latter. We can never weary of watching the immeasurable manifestations of power at sea. Here blow the winds against which a man can scarcely stand. Here toss the great waves that beat the rocky shores to powder. Here lift the great tides over thousands of miles, and here rise millions of tons of water to carry all the rivers back to the mountains again. These measureless forces freely work about man. He stands among them seeing these things, and things mightier than waves, and says, "We for whose sake all nature stands and stars their courses move."

Days at sea are days of ecstasy, or ought to be. There is joy at feeling the energy of a horse under your loins, and to know that all its power is obedient to a touch of your finger; but to feel from two thousand to six thousand horse-power heaving beneath you, breasting the winds and beating down a path over the waves, to feel the force of a hurricane resisting you in vain, to lay the hand upon old ocean's mane with mastery, to reach to the stars for your guidance, to walk the deck with a congenial and appreciative friend, and to look into the heavens and feel at peace, is an ecstasy that can seldom be enjoyed on the land.

How often men wish they could live their lives over again! This eastward flight gives us an opportunity to live over one day. Going west, we dropped out Aug. 3, making it a *dies nō*. Now we live through December 6, and then begin and live it over again, making it a *dies duplex*. I did not observe that people lived specially different from what they did before. Breathe a foil in a mortar and his foolishness will not depart from him, nor will the wind man change his ways, for they are the best already.

Gulls sit about us the whole seven thousand land miles of water. They ought to teach us the principles of like easy flight. That is the object and end of their being. Their small brains suppose the whole magnificent being and end of the ship, one of the grandest

achievements of the human mind, is to sail the blue and throw food to them. Many small-minded gulls of the human kind suppose that the being and end of the mighty ship, eight thousand miles in diameter, that goes a thousand knots a minute, is to sail the blue and feed them. As the ship only throws its oil to the gulls, so these human beings can get only as comparatively a low value from the world.

It brings one into a consciousness of the reality of idolatry to find joss sticks burning in the Chinese part of the ship, and to have a paper representing money flung to the winds whenever there is a gale. After a night of terrible wind, I found that some poor wretch had crept up in the storm on the weather bow and wound the rails where the wind first came on board with his sacrificial offerings. It is as bad as regarding the slant of a fallen fork, seeing the moon over the left shoulder, or hearing a dog howl under a window as a sign.

The imperative need of watching finer things than winds and waves was illustrated on one day very clearly. The wind had been fair and moderate all day, but not a sail was seen. The captain and first officer paced the deck and watched the sky, for the barometer was very low. Night closed in, and no sign of storm, except that persistent barometer. That was down to 28.80 — that is 21-100ths below where it was when the typhoon struck the ship. Suddenly a fierce wind smote us that would have rent any canvas to pieces or dismasted any ship. It was directly astern, and all night the ship seemed to be whizzing as an arrow from a bow. To have spread sail to the fair gales of the day before, would have been our ruin. Last night a light breeze sprang up, and soon every sail was set, fore and aft, all aloft, for the barometer stood high and steady, 29.80.

We came up from the flowery slopes of California to be delayed fifteen hours by snow-drifts, under snow-sheds, in the Sierra Nevada Mountains. We stop at Denver, amazed at its growth in our absence. They claim 100,000 inhabitants. One elegant new Methodist church is up to the main floor. It has contracted for a finer organ than there is now in Methodism. Another Methodist church, designed to accommodate two thousand hearers, is receiving its roof. Under that roof is to be the son of a Methodist preacher as a memorial of his father. The rest of the journey may be made when Boston comes to hear the organ aforesaid.

EDUCATIONAL ITEMS.

The completed gymnasium at Dickinson College was opened with special exercises and reception, Jan. 6.

H. E. Webster, professor of geology and natural sciences in Rochester University, has been offered the presidency of Union College. He was graduated from Union in 1863.

The trustees of that pioneer institution for women — Mt. Holyoke Seminary — have decided to make it a college, and it will hereafter be known as Mt. Holyoke Seminary and College. An endowment of \$200,000 is required for buildings and teachers. The home features of the Seminary are not to be changed.

Ex-Congressman S. B. Chittenden of Brooklyn has added \$2,500 to his original gift of \$100,000 to Yale College for the building of a library. The building, which is soon to be erected, occupies a position large enough for a structure of about three times its size, and capable of holding 150,000 books. The library to be built from Mr. Chittenden's gift will be ample for the present needs of the college, and the plans have been made with a view to enlarging it at some future time to the extent already mentioned.

The *Independent* says: "Under the administration of President Joseph Cumming, the Northwestern University has entered upon an era of prosperity, unparalleled in its history. There has been an average increase of one hundred students during each of the past two years, and even with the large and commodious buildings there is an imperative demand for more room and an increase in the faculty, which already numbers nearly a hundred members. Of its 1,350 students, the present year, 300 are young women. Although strictly co-educational in all of its departments except one — the college of medicine — the university has deemed it a duty of its patrons to provide homes for the young women who come to its halls. In its Woman's College and College Cottage it thus affords both the advantages of strictly co-educational colleges and also the social culture claimed especially by colleges exclusively for women."

The recent series of lectures given by Dr. Vincent before the Gammon School of Theology, produced a profound impression. They were practical, forcible, and evangelical, and singularly adapted to the needs of men about to enter upon the ministry of Methodism. The campus of the school has been enlarged by the purchase of ten acres, thus giving the institution an extensive frontage on the main avenue leading from Atlanta. Two beautiful residences are now building, to be occupied by Prof. Murray and Dr. Parks. Over fifty ministers and candidates are now in attendance. Valuable additions by gift to the library have been made this year. The influence of the school throughout the South in raising the standard of ministerial preparation, is already recognized.

SHALL WE LEAD THE FRONT?

BY DR. ABEL STEVENS.

FTER traveling over many of the great Oriental mission fields — in Ceylon, Hindostan, Burmah, China and Japan — I write these lines from the latter, profoundly impressed by the urgency of their claims, the extraordinary yet critical opportunity which they just now present for the triumph of Christian civilization, and the conviction that our own church has a responsibility for them which is hardly appreciated by our people.

We propose to advance, all along the line, this year, by raising a million of dollars for the missionary treasury, and this, I doubt not, we shall do. It is a good indication for both our home and our foreign work. It is a pledge of our future; for the standard, raised to this height, cannot again be lowered; the church cannot again be willing to give less than an annual million.

But, having raised the million, we shall feel more deeply than ever that we are still below our legitimate standard; that we can and ought to do still greater things. We shall come to see, that by our great denominational strength, it is our right and our duty to take, distinctly, the lead of the missionary move-

ment throughout the world. The success of the million project will place us financially in the front line of missionary societies; but a further effort, and not a very great one, will enable us to lead the front.

But will it be practicable? The *Missionary Review* names but two American missionary societies whose appropriations for "foreign work" exceeded in the last year (1885-1886) that of our own Society; but our Society appropriates extraordinary sums for domestic missions, most of these being virtually for foreigners among us — Germans, Scandinavians, French, etc. The aggregate income of each of these two societies can be but little, if at all, in advance of our aggregate. If, then, we raise our proposed million, we shall not only be placed in the American front line, but in advance of it. We shall have the lead of it.

But how about the foreign societies? The largest revenue for the last year is given by the *Review* to the "Church Missionary Society," which represents the National Church of England, and this alone, of all foreign societies, exceeds a million, its excess being \$161,000.

If, then, we shall exceed our million project by \$162,000, we shall not only lead the front of American Protestant missionary enterprises, but shall lead that of Europe also; shall lead the Protestant missionary march of all the world.

There is a Methodist in the nation who will not pray, "God speed" such a consummation? It is a precedence which is not only our right, but our duty, and this should be our chief ground of appeal to our people. Our numerical strength gives the world the right to claim it of us, except in respect to the two or three cases of foreign national church societies; and even these should not, perhaps, be considered exceptions, for their population is hardly a criterion of their real Christian strength. All our missionary endeavors, thus far, should be considered as only tentative.

The whole history of "the great religious movement called Methodism" shows that it has a specialized character, and is to have a special destiny. Both its doctrinal system and its working system are now acknowledged, by the religious world generally, to bear unmistakable evidence of such a designation. It has come to the nations proclaiming universal redemption, the universal salvability of mankind, universal interdenominational charity, universal entire consecration, and universal militant activity. Hence, though one of the latest of the great denominations, it has advanced to the front of all of them, and is advancing to the front of all of them. It is already numerically the foremost body of Dissenters in England, the foremost Protestant body in Canada, and also in the United States, and is fast becoming such in the great Anglo-Saxon empire which is rising in Australia and the island world of the Southern Ocean. Meanwhile, it is rapidly extending in Italy, Germany, Switzerland, and all the Scandinavian States. It is penetrating the heart of Africa, and, in one branch or another of the denomination, it is already circuiting the planet. Individually we should, as Methodists, be modest and humbly grateful for the great grace of God with which we are thus honored; but it would be an ungrateful fault and a serious detraction from our energy, we, collectively, to lose the consciousness of our peculiar success and our world-wide mission. Every Methodist should tell that he is divinely honored in having a place, however humble, in the ranks of our growing hosts. Our young people especially should be taught that herein they have a special possibility of making their lives specially useful, and their eternal rewards specially glorious, and that reconnection to the denomination would be as ignoble as desertion by a young soldier from the ranks of his heroic comrades in the day of victorious battle.

These general remarks are relevant enough; but let us keep to our subject of missions. In this respect, as in so many others, Methodism has, I think, shown special capability. The *Missionary Review* gives statistical tables of all the ascertainable Protestant missionary societies for the last year. I cannot, of course, but that you sympathize with that doctor of divinity of whom they tell this story: An earnest, warm-hearted revivalist visited him, and tried to get him into conversation about the great themes of the Gospel. The learned doctor listened and merely nodded a polite assent. At length the evangelist, irritated by a treatment so unexpected, said: "Do you really think, Doctor A., that you have any religion?" "None to speak of," was the tart and somewhat ambiguous reply. He meant, of course, that he regarded his religious thoughts and experiences as too sacred to talk about. That is your idea, isn't it?"

"What do you mean by pious talk?"

"I mean talking religion, telling one's experience, saying how much he loves God, and all that sort of thing."

"Then you sympathize with that doctor of divinity of whom they tell this story: An earnest, warm-hearted revivalist visited him, and tried to get him into conversation about the great themes of the Gospel. The learned doctor listened and merely nodded a polite assent. At length the evangelist, irritated by a treatment so unexpected, said: "Do you really think, Doctor A., that you have any religion?" "None to speak of," was the tart and somewhat ambiguous reply. He meant, of course, that he regarded his religious thoughts and experiences as too sacred to talk about. That is your idea, isn't it?"

"Yes; that is it. I would as soon think of taking the communion service from the church and using it on my dinner-table as to be prating all the time, as some folks are, about my love to God and my interest in Christ and His cause."

"And yet you do love God, and you are interested in Christ and His cause?"

"Of course I am. Don't I show it by my activity as a Christian?"

"But you know our Saviour said: 'Out of the abundance of the heart the mouth speaketh.' What we love, we are very apt to talk about, and the streams of our talk are the outflow of our thoughts and feelings. If a fountain of pure water will be allowed to gush from it, and some few will be allowed to alight on him. In five minutes by the watch they were dead! There was poison enough in the perspiration that came out of the man, washed as clean as possible, to kill them. You can imagine what it would be when he was washed, perhaps, to spend hours each day in a warm bed with him. — T. B. TERRY, in Albany *Argus*.

should see speedily the kindling of a great and glorious revival of religion." — OBADIAH OLDSCHOOL, in *Interior*.

Temperance.

The postmaster-general of Great Britain urged the public not to offer drink to the postmen at Christmas.

Senator Frye, of Maine, has introduced into the Senate a bill forbidding the sale of imported liquors in their original packages.

Pittsburg has only forty-four more business houses of all descriptions than she has saloons.

The newly-formed prohibition party of England contemplate running a Parliamentary candidate, and have selected Mr. Councilor Norton, of Poole.

Senator Platt has introduced into the United States Senate a bill to prohibit the manufacture and sale of intoxicating liquors in the District of Columbia.

The London *Methodist Recorder* says: "The issue of rum to the Indian army is discontinued. Each regiment in India is to have a refreshment room supplied with non-intoxicants, and there will be a side bar for beers. A reading-room is to be attached. The mothers and wives of the men in India will bless Sir Frederick Roberts, the commander-in-chief, to whom this beneficial change is due."

The report comes from Waldeck, a large German principality, that a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk; and if one who has been drunkard applies for such license, he must produce sufficient proof of reformation to warrant his receiving it. It is required that the officer to whom application is made shall ascertain the character of both the parties who are desirous of marrying, as to whether one or the other is addicted to drinking. — *Citizen*.

WIFE-POISONING.

Not long since, I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: —

"I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her."

"Why, doctor," said I, "what do you mean?"

"I mean just this. Her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die."

At an establishment where they treat patients for the cure of the tobacco habit, a man brought in a woman, whom he said was a smoker, and who could make him, and some files were allowed to alight on him. In five minutes by the watch they were dead! There was poison enough in the perspiration that came out of the man, washed as clean as possible, to kill them. You can imagine what it would be when he was washed, perhaps, to spend hours each day in a warm bed with him. — *T. B. TERRY, in Albany *Argus**.

SIR WILLIAM M'ARTHUR, K. C. M. G.

BY REV. R. BARRASS, M. A.

THE gentleman whose name stands at the head of this paper was the son of a Wesleyan Methodist minister in Ireland, and was born in the Emerald Isle in 1809. His father entered the ministry one year after Wesley's death, and for twenty-seven years toiled hard; and when he was compelled by severe disease to retire from the "active work," he lived in retirement twenty-one years; but he preached as often as his health permitted, and exhibited a blameless life the power and influence of Christian holiness.

Reared in a Christian home, and educated in such schools as were then accessible, the children of the Methodist itinerants grew to manhood respected by all to whom they were known. Sir William and his brother Alexander entered into business in Londonderry, and such was their success, that William became an alderman, and took deep interest in all that pertained to the welfare of that famous city.

At length the *Episcopal* ministry of the Northwest, and restorers of the *Episcopal* church in that country, to which he was called to labor, he presided at a dinner given by the Hon. Thomas Holt to five hundred poor people, and hurried home to attend a meeting in his own church. He remarked to some friends how near we might be to the unseen world, and "what a grand thing it was to be ready."

Next morning he died in the railway carriage as he was going to business. He was 75 years of age, but as he was so robust, none anticipated that his end was near.

Happily his house was set in order. By his will he gave \$750,000 to his relatives and servants; \$15,000 to various London charities; \$200,000 to Methodist institutions in Ireland; \$60,000 to Lady M'Arthur, and at her decease there were also many banquets given at the Mansion House, but none were more gratifying to him than those which related to religious and benevolent institutions. More than once members of the royal family were entertained at his festive board. He once gave a banquet in honor of Dr. Moffat, the African missionary, which was a magnificent affair. Sir William was honored by the Queen for his distinguished services.

The time came when this good man was called from labor to rest. The day preceding his death he presided at a dinner given by the Hon. Thomas Holt to five hundred poor people, and hurried home to attend a meeting in his own church. He remarked to some friends how near we might be to the unseen world, and "what a grand thing it was to be ready."

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At a recent *Episcopal* convocation of five hundred Indians

Our Book Table.

THE HISTORY OF THE INQUISITION OF THE MIDDLE AGES. By Henry Charles Lea. Svo. Harper & Bros. New York. \$3 a volume.

The second volume is now out. We noticed the first volume in appearance. It gave the history of the different heresies that flourished in the church, from the apostolic times to the opening of the thirteenth century, and showed how thoroughly honeycombed the whole Roman Church had become at that time with opposition to the received doctrines of the Church of Rome. All classes, rulers, bishops, priests and laymen, held in their ranks conspicuous leaders who had revolted from the corruptions of the Catholic priesthood, read the New Testament, and sought, at great peril at the hands of the church and the secular power which she controlled, a life — a true life. Into the hands of the Dominicans, a brotherhood just established, the work of destroying heresy was committed, and by them the Inquisition was made to become a well-established and terrible institution.

The second volume is devoted to the great political parties of the period. While the House of Commons, the colonies of Great Britain, which was made by him a well-deserved eulogian missionaries who had done in their efforts to raise civilization which they then

London were not slow to notice that had come to their city. He was sheriff of London and Middlesex sent to Parliament as a member. His private business had him from attending to his duties. He was respected by the great political parties and had a distinguished reputation. While

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various London charities;

Methodist institutions in Ireland;

Arthur, and at her decease

given to various funds of

and Ireland. The Met-

and the Children's

branch, receive \$60,000

the various sums be-

evangelical purposes amount to

occurred in the Methodist

times which has occasioned

commiseration.

JOHN SUMMARY.

F. Pentecost, D. D., began a se-

ical services in Lawrence, Mass.

Hoyle, a pioneer in the Epis-

the Northwest, and rector of the

church, died in that city, Jan. 2. He

an Julian memorial church at

in July next, and the corner-

9, the centenary of the fa-

son's birth.

the missionaries sailed on the

P. and O. line recently for India,

among the coolies from India and

the sugar estates in Mauritius, is

English and four Indian clergymen

exceed two thousand.

influence of foreign missions is illus-

that a young lady from the Brunn

same last year to America to labor

in Cleveland, Ohio.

Congregational Church, Worcester (Rev. Merriman, pastor) received about

ers, Jan. 1, largely the fruit of the

and work of the autumn and early

evangelical churches of that city

hundred members the same day.

Episcopal convocation of five hun-

the women societies

cash, and work of their own hands

to be used for mis-

Indian who asked a church at

his own offering of \$30 toward it.

that Dr. Wayland Hoyt, of Phil-

called to the Second Baptist

Mo., at a salary of \$10,000.

that Rev. George R. Rogers, of

the, is the oldest minister in active

United States. Though ninety-six

quietly rides his horse to Louisville

the distance of twenty-six miles. He

the war of 1812, and draws a pension

the city of Galesburg, Ill., a mission

two of the members are now in

the band are Methodists; the

congregationalists and Presbyterians;

Brown who has visited Greenland

and geological investigations, says that

now scattered at intervals, and

missionary the Greenland priest

"parish minister;" for there is not

gan in all Danish Greenland.

real estate valued at \$40,000 has been

the city of Galesburg, Ill., a mission

the city of Newark, N.

Methodist Church for the site of a new

Mr. Poff offers to erect at his own

of \$70,000.

Australian Baptist Association re-

ership is 3,055. Mr. George Miller

and gave a powerful address at the

Association at Flinders Chapel,

20.

the principal Presbyterian church

considered the finest in the Northwest,

by recently. The building was

and was valued at \$100,000. The

finally fine one, cost \$13,000. The

and several costly stained windows and

elaborately carved pulpit.

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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.]

Zion's Herald.

WEDNESDAY, JAN. 25, 1888.

WHAT WE CALL NATURE IN MAN IS SOMETHING COMPLEX, EVIL, INTRACTABLE. ITS FORCE IS NOT REALIZED UNTIL THE ATTEMPT IS MADE TO SUBDU IT IN SOME WAY, TO ERADICATE SOME EVIL PROVINCIALITY. THEN THE CASE WITH WHICH IT BATTLES THE MOST DETERMINED PURPOSE OF THE WILL, IS A STARTLING AND MOURNFUL SURPRISE.

IF THE SAVIOUR CANNOT RENOVATE OUR NATURE SO AS TO FREE IT FROM THE POWER AND POLLUTION OF SIN, HE IS NOT A PERFECT, NOT A DIVINE SAVIOUR. IF HE CAN, AND WILL NOT — BUT SUCH AN ASSUMPTION IS TOO DREADFUL, TOO MONSTROUS, TO CONTEMPLATE FOR A MOMENT. IF HE BOTH CAN AND IS WILLING, THEN WE ALONE ARE RESPONSIBLE IF WE NEGLECT SO GREAT SALVATION.

THE TROUBLE WITH MANY A PROFESSOR OF RELIGION IS THAT HE HAS NEVER REALIZED THE FATAL POWER OF EVEN ONE CHERISHED SIN. BUT HE HAS ONLY TO REVIEW HIS EXPERIENCE TO FIND THAT THAT SINGLE INDULGENCE CONTAINS WITHIN ITSELF THE ESSENCE OF REBELLION AGAINST THE HOLY WILL; THAT IT HAS PRACTICALLY CLOSED THE BIBLE TO HIM, REDUCED HIS PRAYERS TO A MERE FORMALITY, PARALYZED HIS CHRISTIAN ACTIVITY, ROBBED HIM OF PEACE AND JOY, FILLED HIS MIND WITH DOUTHS AND FEARS, CONVICTED HIM OF HYPOCRISY — OF SEEING TO BE WHAT HE IS NOT — AND GRIEVED AWAY THE BLESSED SPIRIT SO THAT HE NO LONGER ABIDES WITHIN THE HEART. THERE IS ONLY ONE WAY BACK TO PEACE — THE PAINFUL BUT SALUTARY WAY OF CONFESSION AND UTTER RENUNCIATION OF THE SIN WHICH HAS CAUSED SUCH FRIGHTFUL DESOLATION WITHIN, AND WHICH, IF NOT CONFESSED AND RENOUNCED, WILL CARRY THE SOUL TO RUIN.

IS THE BITTER BREAD OF SORROW YOUR PORTION, O READER? ARE THESE DARK AND INCLEMENT DAYS OF MIDWINTER AN OUTWARD SYMBOL OF YOUR INNER LONELINESS AND REBELLIOUS UNREST? DOES THE LONGING FOR "THE TOUCH OF THE VANISHED HAND" AND THE "SOUND OF THE VOICE THAT IS STILL," FILL YOUR HEAR WITH INDESCRIBABLE PAIN, AND OVERSHADOW YOUR SPIRITUAL SKY WITH AN ALMOST IMPENETRABLE PALL? DEAR ONE, LOOK UP! THE FRIEND OF THE MOURNER IS CLOSE AT HAND — THE COMPASSIONATE MAN OF SORROWS. "SURELY HE HATH BORNE OUR GRIEFT." THE LOVED ONE WHOM YOU SO DEEPLY MOURN — FATHER, MOTHER, BROTHER, SISTER, WIFE, HUSBAND, CHILD — HAS ONLY CROSSED THE THRESHOLD INTO ETERNAL LIFE A LITTLE BEFORE YOU. ROUSE YOURSELF, THEREFORE, FROM YOUR LETHARGY OF GRIEF, AND BRAVELY FACE YOUR DAILY DUTIES, — "CONTENT THE COLD AND WINDY DAY TO BEAR, THE ICY WAVE, AND KNOW THEE IN IMMORTAL SUMMER THERE, BEYOND THE GRAVE; CONTENT TO GIVE THEE TO THE LOVE WHO GAVE."

THE COMING GENERAL CONFERENCE.

ALREADY THE APPROACH OF THIS HIGH SPIRITUAL COURT BEGINS TO "CAST ITS SHADOWS BEFORE." UNLIKE SOME PREVIOUS SESSIONS OF THIS IMPORTANT BODY, ITS COMING IS NOT PRELUDED BY A VIOLENT DISCUSSION. THERE IS NOW NO GREAT ECCLESIASTICAL OR MORAL QUESTION OVER WHICH THE CHURCH IS WAGING AN EXCITED CONTROVERSY. THERE ARE, INDEED, NOTEABLE QUESTIONS OF POLITY, AND SOME OF CHRISTIAN EXPEDIENCY, ON WHICH THERE ARE DIFFERENCES OF JUDGMENT, BUT NO SHARP LINES ARE DRAWN, NO SPECIAL "ORGANS" ARE CALLED OUT TO ADVOCATE OPPOSING VIEWS, AND NO HIGH DEBATES BRING OUT THEIR CHOSEN CHAMPIONS AND GATHER AROUND THEM MILITANT HOSTS. IT WILL BE DIFFICULT TO START UP PRACTICAL QUESTIONS WHICH WILL BECOME CONFERENCE TESTS IN THE ELECTION OF DELEGATES. IT IS AN INTERESTING HOUR IN THE HISTORY OF THE CHURCH; A PERIOD OF GENERAL PROSPERITY AND PEACE, OF MARKED OUTWARD GROWTH, AND OF VERY ENCOURAGING ACTIVITY IN THE GREAT CHRISTIAN CHARITIES OF THE DAY.

BUT THERE ARE MATTERS OF VERY GRAVE IMPORTANCE, UPON WHICH THERE ARE HONEST DIFFERENCES OF JUDGMENT, THAT WILL NECESSARILY PRESENT THEMSELVES BEFORE THE APPROACHING LEGISLATIVE CONGRESS OF THE CHURCH FOR DISCUSSION, AND IT IS HOPE FOR A JUDICIOUS SETTLEMENT. THESE QUESTIONS HAVE HAPPILY BEEN CALMLY CONSIDERED IN OUR DENOMINATIONAL PAPERS, AND THEIR NATURE AND RELATION TO OUR ECCLESIASTICAL LAW AND POLICY HAVE BEEN QUITE FULLY SET FORTH. ON THE GREAT MORAL QUESTIONS OF THE HOUR THE POSITION OF THE CHURCH IS SO THOROUGHLY PRONOUNCED, THAT THERE

WILL HARDLY BE OCCASION FOR ELABORATE DISCUSSION. SHE CANNOT TAKE HIGHER GROUND IN THE TEMPERANCE REFORM. SHE ALREADY STANDS IN ADVANCE OF THE FRONT LINE AS A RELIGIOUS ORGANIZATION. THE QUESTION OF DISTINCTION IN OUR CHURCHES AND SCHOOLS ON ACCOUNT OF RACE OR COLOR, WHICH AWAKENED, A YEAR AGO, A VERY BRISK DISCUSSION, HAS BEEN SO EFFECTUALLY AND SATISFACTORILY SETTLED, THAT NOTHING MORE THAN THE CLEAR AFFIRMATION OF THE STAND ALREADY TAKEN WILL BE REQUIRED.

THERE WILL BE SEVERAL BISHOPS TO BE ELECTED. OUR CHIEF MINISTERS ARE EXPOSED TO A SEVERE STRAIN UPON THE POSSIBILITIES OF HUMAN ENDURANCE, AND DROP OUT OF HONORED SERVICE AFTER QUITE A LIMITED PERIOD. THREE GREAT AND EXCELLENT LEADERS OF THE PEOPLE HAVE PASSED ON TO THEIR REWARD SINCE THE LAST GENERAL CONFERENCE, AND SOME OF THE OTHERS ARE FAR FROM ENJOYING ROBUST HEALTH. A VERY WHOLESALE FEELING SEEMS TO BE PERVERSING BOTH THE MINISTRY AND LAITY IN REFERENCE TO THE NEW OCCUPANTS OF THESE HIGH AND RESPONSIBLE SEATS. IT IS FELT THAT THEY SHOULD BE MEN OF RECOGNIZED ABILITY, OF MARKED CONSECRATION, OF Elevated CHARACTER, OF WELL-TRIED JUDGMENT, AND OF DEVOUT PIETY. WHEREVER SUCH MEN ARE IN THE CHURCH, THE GROWING PRAYER IS, THAT GOD MAY SO INFLUENCE THE MINDS OF THE ELECTORS AS THAT THEY MAY DISCOVER THEM AND BESTOW UPON THEM THEIR SUFFRAGES.

THE QUESTION OF MISSIONARY BISHOPS, IT IS SAFE TO SAY, WILL BE AMPLY DISCUSSED, AND WILL BE FINALLY SETTLED. BEFORE THE CLOSE OF GENERAL CONFERENCE THE WHOLE CHURCH WILL BOTH KNOW WHAT BISHOP TAYLOR'S ECCLESIASTICAL POSITION IS, AND WHO IS TO PAY HIS SALARY. THE QUESTION, TOO, OF SECTIONAL BISHOPS IN OUR MISSIONARY FIELDS WILL HAVE A CAREFUL HEARING; BISHOPS APPOINTED FOR A QUADRANGLE, SECURING BOTH AN ECONOMY OF MONEY AND HUMAN LIFE, AND PROVIDING A BETTER SUPERVISION OF DEMONSTRATED PEOPLE IS THE CURSE AND THE SHAME OF LONDON.

SOCIETY NEVER YET MASTERS THE PROBLEM PRESENTED BY PAUPERIZED AND TRAMP HUMANITY. IT IS BELOW THE PLAIN PEOPLE; IT IS NOT IDENTICAL WITH THE MASSES; IT IS POOR, OFTEN INDOLENT, CRIMINAL AND MORALLY HOPELESS, AND SOMETIMES SCARCELY CIVILIZED. THIS WRECKAGE ON THE SHORES OF MODERN LIFE IS THE MOST DISTRESSING FACT OF THE AGE. BUT EVEN HERE WE NEED TO REMEMBER THAT WE SEE ONLY A FRINGE OF DESPAIR BORDERING A GREAT CIRCLE OF HOPE. AND EVEN HERE CHRISTIAN WORK IS ALWAYS SAVING SOULS.

WHAT WE PERFECTLY KNOW IS THAT THESE PEOPLE NEED CHRIST FOR TEMPORAL SALVATION. THE TOUCH OF DIVINE GRACE WILL LIFT THEM INTO SELF-HELP. MAY THE DAY BE DISTANT WHEN THE CHURCH CEASES TO HUNT FOR SOULS AMONG THIS WRECKAGE! BUT IT IS NOT HERE THAT CHRISTIANITY IS ENDANGERED BY THE FALLING AWAY OF MEN FROM THE FAITH. ALL PRACTICAL OBSERVATION PROVES THAT THE EFFICIENCY OF OUR WHOLE PIETY THIS, WE NEED NOT FEAR, WILL BE LARGE AND CAREFULLY CONSIDERED.

THE PRESENCE OF LADIES AT THE DOOR OF THE GENERAL CONFERENCE WILL NATURALLY BRING FORWARD AFRESH, AND IN A NEW FORM, THE ATTITUDE WHICH OUR CHURCH — A PIONEER IN EVANGELICAL WORK AND EMPHASITICALLY A FEARLESS STUDENT OF DIVINE PROVIDENCE — SHALL TAKE TOWARDS THE WELL-TRAINED, DEVOTED AND SINGULARLY ENDOWED WOMEN, WHO ARE NOW EAGERLY SEEKING TO CONSECRATE THEIR RICH INTELLECTUAL AND SPIRITUAL GIFTS TO THE MASTER'S SERVICE.

SOME FURTHER INTRODUCTION OF THE EDUCATED AND ABLE LAY ELEMENT, NOW FOUND IN ALL PORTIONS OF THE CHURCH, INTO ITS GOVERNING BODIES, WILL, WITHOUT DOUBT, BE BROUGHT FORWARD IN SOME FORM FOR FRANK AND GENEROUS DISCUSSION. THESE, AND SIMILAR PROGRESSIVE SUBJECTS, IN THIS CALM AND PROSPEROUS, BUT CRITICAL, HOUR OF OUR HISTORY, WILL BE PRESENTED TO THE GODLY CONSIDERATION OF A TRULY REPRESENTATIVE BODY OF OUR PASTORS, OFFICIAL MEN AND LAYMEN, WHO WILL MEET TOGETHER NEXT MAY IN NEW YORK CITY.

THE COAL-MINERS' STRIKE.

IS THE STRIKE OF THE PENNSYLVANIA COAL-MINERS JUSTIFIABLE? DEFINITE OPINIONS ON THIS POINT CANNOT BE FORMED WITHOUT EXHAUSTIVE EVIDENCE. LOUD OUTRIES OF OPPRESSION AND WRONG ARE MADE BY THE WORKMEN AND THEIR FRIENDS. JUST HOW MUCH OF TRUTH THERE IS IN THEM, IS EXCEEDINGLY DIFFICULT TO DETERMINE. WITHOUT DOUBT, THERE IS SOME REASON FOR THEM, BUT WHETHER THE REASON IS BEING OR ONLY LOCAL IN CERTAIN PLACES, WE ARE NOT ACCURATELY INFORMED. BOTH SIDES SHOULD BE FULLY HEARD IN ORDER TO RIGHTEOUS DECISION. DR. ROSSITER W. RAYMOND, A DIRECTOR OF ONE OF THE COMPANIES WHOSE MEN HAVE BEEN ON STRIKE SINCE LAST SEPTEMBER, IN AN ADDRESS DELIVERED BEFORE THE NEW YORK AND BROOKLYN ASSOCIATION OF CONGREGATIONAL CHURCHES, JANUARY 10, 1888, AFFIRMS THAT A DETAILED ANALYSIS OF THE PAY-ROLLS OF THE LEHIGH COMPANY FOR THE EIGHTEEN MONTHS BETWEEN JAN. 1, 1886, AND JUNE 30, 1887, SHOWS THAT EVERY MINER, GOOD, BAD, OR INDIFERENT, SKILLFUL OR UNSKILLFUL, WORKING BY CONTRACT FOR THE COMPANY DURING THAT PERIOD, AVERAGED \$2.72 FOR EVERY DAY'S WORK; AND THAT DURING THE YEAR ENDING JUNE 30, 1887, THE AVERAGE NET RECEIPTS OF EACH MINER, OVER AND ABOVE EXPENDITURES, WERE AT LEAST \$660. THE HOURS OF LABOR DID NOT EXCEED TEN.

THIS IS CERTAINLY AN EXCELLENT EXHIBIT. THE EMPLOYEES OF THE LEHIGH COMPANY, WHETHER THEY ARE THE CASE WITH THOSE OF OTHER CORPORATIONS, ARE NOT ALL MERE TENANTS AT WILL. DURING THE LAST FIVE YEARS THEY HAVE PAID \$86,505 FOR BUILDING LOTS, AND OWN 1,173 PRIVATE HOUSES. SUCH A CONDITION OF THINGS, IN COMPARISON WITH THAT PREVAILING IN THE COUNTRIES WHEREIN MOST OF THE MINERS HAD THEIR BIRTH, IS REMARKABLY GRATIFYING.

HOW IS IT THAT THE READING MINERS HAVE REPUTEDLY THEIR SOLEMN CONTRACTS? THE ANSWER OF DR. RAYMOND IS THAT IT IS IN PURSUIT OF A DELIBERATE PLAN CONCOCTED BY SELF-CONSTITUTED LEADERS, WHO ARROGATE TO THEMSELVES THE CREDIT OF REPRESENTING LABOR, TO CONQUER ONCE FOR ALL THE ANTHRACITE BUSINESS; AND THAT THIS IS PART OF A WIDER AND WILDER PLAN TO RULE THE COUNTRY, IN SPITE OF LAW AND COMPLAINTS.

WE HAVE RECENTLY REFERRED TO THE BELIEF THAT THERE IS A WIDENING CHASM BETWEEN THE CHURCH AND THE MASSES — A BELIEF WHICH OBTAINED A TOO UNQUALIFIED APPROVAL IN THE CALL FOR THE RECENTLY HELD WASHINGTON CONFERENCE. WE ARE CONFIDENT THERE IS AN ERROUS JUDGMENT ABROAD RESPECTING THE FACTS. LET US SUGGEST SOME REASONS FOR MODIFYING THAT JUDGMENT.

WE NEED TO DEFINE OUR NOTION OF "THE MASSES." WE USE THIS EXPRESSION IN SEVERAL SENSES, AND THERE MUST BE A SPECIAL ONE FOR THE SUBJECT UNDER NOTICE. DO WE MEAN SIMPLY THOSE PEOPLE WHO DO NOT GO TO CHURCH? IT WOULD SEEM THAT SOME OF US MEAN JUST THAT, BUT UNCONSCIOUSLY IDENTIFY THIS NARROW NOTION WITH THE BROADER ONE COVERED BY A WELL-CHOSSEN PHRASE OF LINCOLN, "THE PLAIN PEOPLE." BUT THE FACT IS, THAT THE CHRISTIAN CHURCH IS MADE UP OF THE PLAIN PEOPLE. THE NUMBER OF WEALTHY PEOPLE IS ALWAYS SMALL; IT IS RICHLY STIMULATED STILL FURTHER WHEN WE SAY "THE PLAIN PEOPLE IN THE CHURCH."

NO EXACT COMPARISON OF THE PLAIN PEOPLE INSIDE THE CHURCH WITH THE

SAME KIND OF PEOPLE OUTSIDE OF IT CAN BE MADE IN RESPECT OF NUMBERS. BUT SURELY IMMENSE NUMBERS OF THEM STILL HEAR THE CHRIST GLADLY: OUR STRONG BELIEF IS THAT THE MINORITY IS OUTSIDE THE CHURCH, AND THAT IT IS REALLY A VERY SMALL AND FEELBLE MINORITY. VERY LARGELY THE PLAIN PEOPLE ATTEND UPON THE SERVICES OF THE CHRISTIAN CHURCH.

OF COURSE WE INCLUDE IN THE CHURCH-GOING PEOPLE THE ATTENDANTS UPON ROMAN CATHOLIC WORSHIP AND THE LARGE NUMBER OF CONGREGATIONS WHO WORSHIP IN OTHER TONGUES THAN ENGLISH. WE INCLUDE THE FREEDMEN AS WELL AS THE WHITES; WE TAKE IN COUNTRY AND VILLAGE AS WELL AS THE LARGE CITIES.

IT IS A SERIOUS MISTAKE TO GIVE OVER THE PLAIN PEOPLE TO RELIGIOUS INDIFFERENTISM OR ATHEISM. THEY ARE THE STRONG COLUMNS OF OUR RELIGIOUS DENOMINATIONS.

"THE MASSES" ARE SOMETIMES DEFINED AS THOSE WHO PERFORM MANUAL LABOR.

BUT HERE TOO, THE AMERICAN FARMERS AND THE VILLAGE MECHANICS ARE FORGOTTEN IN THE RECKONING.

IF THE CARELESS THINKER WILL REVISE HIS NOTIONS AND ATTAIN TO A CLEAR IDEA OF HIS MEANING,

IT WILL PROBABLY BE FOUND THAT HE THINKS OF A CONSIDERABLE BODY OF WORKING PEOPLE IN CITIES WHO DO NOT ATTEND DIVINE SERVICE.

THE NUMBER IS CONSIDERABLE, BUT PERHAPS NOT SO APPALING AS THE IMAGINATION HAS MADE IT.

THE TIME LIMIT IN BOTH CASES WILL BE

FEB. 8. COMMITTEES WILL BE SELECTED TO DECIDE ON THE MERITS OF THE ARTICLES SUBMITTED, AND TO AWARD THE

PRIZE OFFERS.

1. FOR THE BEST SHORT ARTICLE, NOT TO EXCEED 800 WORDS, ON ANY PRACTICAL SUBJECT OF PRESENT INTEREST, THE SUM OF \$20 WILL BE PAID, AND \$10 FOR THE SECOND-BEST.

2. FOR THE BEST STORY, ADAPTED TO OUR COLUMNS, NOT TO EXCEED 2,500 WORDS IN LENGTH, \$30 WILL BE PAID, AND \$15 FOR THE SECOND-BEST.

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THE TIME

the various sections of the were heard and acted upon. It is generally recognized the interest in the object of the organization partly by the imperative need of duplicating the shelf in the librarian's department for facilitating the work of valuable historical data already, and to a great extent, attracting attention.

favoured the meeting with a strong reference to the great importance of the object contemplated by the Society, viz., the permanency of the noble men and the labors of to-day are encouraging, prophetically it is of providing a fire-proof apartment and records.

documents and records.

secretary, after referring

to the growing number of

resident members, made

the fact that the much-re-

ver late Rev. Stephen Puffer

the sum of \$100 to the Stephen

fund the year — an instance of

to a deceased friend well

remembered.

Items of business came the

which was given by Rev. G.

D. D., and was devoted to

the function of history, espe-

cially to the study of what Method-

ism. The speaker elaborated

genuine earnestness, holding

through a good hour, with many

"as he contendeth that the

ecclesiastic history has a noble rep-

re in the present as it has been

incorporated in the "Annual Proceedings."

E. A. MANNING, Rec. Sec.

17.

Items for the General Con-

ference of 1888.

General Conference En-

voys advanced so far in their ar-

chitectural work in the city of New York, as to

make the following statement

of all who may be inter-

ested in what has been done for the

of that body:

of the commission, held in

on, 18, 1888, the committee on

that they had se-

cial of the Metropolitan Opera

for holding the sessions of

Conference, and had made ar-

rangements for the enter-

gates, subject to the approval

of the commission.

Springfield District.

Wilbraham. — Rev. Dr. Brodbeck of

Boston will preach and spend the day

at Wesleyan Academy, Thursday, Jan-

26 — the day of prayer for colleges and

schools.

G.

for the Girls' Mission Band of this church, when they celebrated their first anniversary by holding a public meeting in the church vestry. Previous to the public exercises the Band, in company with the honorary members and other invited guests, enjoyed an excellent supper in the dining-room of the church. The well-carried-out programme for the evening consisted of the singing of Chinese songs, taught by Miss Clara M. Cushman; reading of the secretary's annual report; reading of the treasurer's report of \$59 raised during the year by the June sale and individual contributions through the "I'll Try" cards. Seventy-five dollars have been pledged to support a little girl in Rossario, S. A., for one year, and \$40 has been sent. The president of the Band gave the first chapter of the story, "How We Have Made Our Penny Grow." It was her own experience. Then came the dialogue, "Missionary Holders," after which the girls went through the audience and sold in about ten minutes \$6 worth of holders. Miss Cushman then gave an excellent address on China.

North Boston District.

West Chelmsford. — Rev. C. E. Spaulding, a student in the Boston School of Theology, has been supplying at this place, and has succeeded in erecting a very beautiful church, which will accommodate about 250 persons. It is a gem of architectural beauty and convenience. The total cost was \$6,000, and is all paid for. It was dedicated Dec. 28 by the presiding elder, Dr. Chadbourne. Rev. J. W. Hamilton preached in the afternoon, and Dr. Chadbourne in the evening. Twelve hundred dollars were secured in the afternoon by Bro. Hamilton, and at the close of the evening service \$155 additional were subscribed to purchase a cabinet organ. The ladies of the church provided a liberal banquet for the people between the afternoon and evening services.

Fitchburg. — The elegant new church erected by our people at Fitchburg approaches completion, and will be ready for dedication the middle of February. Bishop Andrews has been secured to preach the sermon.

Springfield District.

Wilbraham. — Rev. Dr. Brodbeck of Boston will preach and spend the day at Wesleyan Academy, Thursday, Jan. 26 — the day of prayer for colleges and schools.

KARL.

N. E. SOUTHERN CONFERENCE.

Norwich District.

The three years' rule closes the following pastorates: R. D. Dyson at East Glastonbury; Joel E. Hawkins, New London; Thomas Simms, East Main Street, Norwich; Andrew J. Coulter, Jr., Sachem Street, Norwich; Joseph H. James, Rockville. In the other charges it is rumored that at least seven pastors on their second and four on their first year desire to change. Churches that will insist on a change of pastors are yet to be heard from, but the indications point to less changes than usual. Restlessness is not a characteristic of the churches in this district, rather steadiness and conservativeness, which they owe probably to the strong orthodox Congregationalist influence surrounding them.

Colchester. — The Home Missionary money is a blessed resource to a pastor and people tried as these are. Bro. J. M. Tabor has made no complaint and showed no sign of despondency. His people are very spiritual under their financial reverses.

Hazardville. — Bro. W. A. Luce was unanimously invited at the fourth quarterly conference to return for his second year.

Rev. Frederick Upham, D. D., has been quite feeble this year, but is more comfortable during the past few weeks. The aged veteran still lives to bless his brethren with his wise counsels, having a mind as bright and clear as ever.

Rev. Henry J. Fox, D. D., who resides in Fairhaven, is able to attend church when the weather is good, and is always an interested and appreciative auditor, whose presence is a benediction to the preacher.

Rev. Frederick Woods, D. D., of Hyde Park, gave a lecture on "Work is Genius," in the Town Improvement Society's course, which was much enjoyed. It is said, and doubtless with truth, that there were no "cheatouts" in it.

Rev. Elmer F. Newell, son of Rev. F. C. Newell of our Conference, a recent graduate of Wesleyan University, has been appointed by Dr. Gallagher to supply at Osterville and Centerville the remainder of the year, in place of Rev. C. H. Dalrymple, who has been transferred to a Western Conference.

X. Y. Z.

Providence District.

Encouragingly increasing interest is enjoyed in Hope and Washington, Rev. F. C. Baker, pastor. Two weeks' revival services in Washington resulted in a general quickening of the church and several conversions. Mrs. J. E. Reed, of Worcester, Mass., and Mrs. F. H. Bushnell, of Norwich, Ct., assisted the pastor. Special meetings began in Hope, Jan. 5. Friday evening, Dec. 30, the pastor and family were well "pounded" by forty of their friends. The result of this attack is likely to be good for several weeks. Hon. R. G. Howland, in some happy remarks, presented the pastor with an envelope of greenbacks.

Rev. F. C. Newell received, Jan. 1, five into the church at Glendale — four from probation and one by letter.

In the Methodist Church, Attleboro, Rev. W. E. Eis baptized two, and received five from probation and three by letter, Sunday, Jan. 1.

In the First Methodist Church, Pawtucket, there is an increasing and greatly encouraging religious interest, with several conversions.

Staffordville. — An interesting course lectures was closed Dec. 22; proceeded for the benefit of the church debt. Extra meetings are in progress now with excellent results. Three persons were baptized on a recent Sunday. The special Christmas gift to the pastor, Bro. W. C. Newell, was a purse of \$35. The church was recently improved by the addition of new blinds, and a new

heater replaces the old one. These facts indicate prosperity in all departments.

East Glastonbury. — The week of prayer resulted in a quickened interest and enlarged congregations. Within a week three persons have asked prayers. Bro. R. D. Dyson is closing a successful three years' pastorate. His sermons are very highly commended.

Lyme. — The work of the Lord at this point is progressing, in charge of Bro. W. Turkeston. Social meetings are well attended, and the young converts very active. In temporal matters there is much improvement. The church has been renovated, new pulpit furniture added, and new carpets laid. The parsonage, also, has been painted and new blinds hung.

East Thompson. — At the Christmas festivities, Dec. 24, the church was filled with a highly interested company. The credit is largely due the young ladies having charge. The superintendent of the Sunday-school, Rev. O. N. Clark, received a Bible from the tree, and Bro. A. N. Bodish a handsome silk umbrella. The ladies' society recently donated the latter a purse of \$25.

Manchester. — Ten persons were received by letter at the last communion. Several new families have moved into this place, and make quite an addition to the congregations. Bro. S. F. Harriman assisted in the recent meetings. Eight persons have been at the altar for prayers. A children's class for religious instruction has been formed, in care of the pastor, Bro. R. J. Kellogg. The Sunday-school is organized into a missionary society.

Mouds. — The cantata, "Waiting for Santa Claus," drew a large audience in Music Hall, Dec. 27. Many were turned away, not being able to gain admission. The "cantata" was finely rendered, every part having been thoroughly prepared. The presents on two large trees were afterwards distributed, and all were generously remembered. A collection more than paid the expenses.

Portland. — The elegants, "Waiting for Santa Claus," drew a large audience in Music Hall, Dec. 27. Many were turned away, not being able to gain admission. The "cantata" was finely rendered, every part having been thoroughly prepared. The presents on two large trees were afterwards distributed, and all were generously remembered. A collection more than paid the expenses.

The Social Union connected with this church is doing excellent work. Extra meetings will soon be held in this church, and several preachers on the district will assist the pastor in revival effort.

At the fourth quarterly conference Bro. Betts was unanimously re-

quested to return for his second year.

KARL.

New Bedford District.

The cause of God has by no means suffered in Fairhaven this year under the pastorate of Rev. W. F. Davis. Quite a number of the young men and women of the church have been obliged to leave town on account of business.

For the same reason some six or seven Sunday-school teachers have also left. Their places, however, have been filled by those who have been soundly converted and joined the church. The time of the preaching has been changed to the morning, with the service of the Sunday-school to succeed it immediately. This change has worked admirably, and has had the effect to increase the attendance upon both the preaching service and Sunday-school. There has been a gain of sixty-six scholars during the year. There came to the parsonage, on Dec. 26, a little daughter, making glad the hearts of the young parents. On the preceding day a similar event occurred in the home of the pastor's brother, Rev. C. S. Davis, of Acushnet. But since the Christmas celebration occurred on the 26th, it is still an unsettled question as to which is really the Christmas baby.

Rev. F. J. Follansbee, pastor of Wickford church, received six in full membership and two on probation, Sunday, Jan. 8. In the evening five persons rose for prayers.

Some have responded to the invitation to be one of one hundred to give \$1 each for an organ for the new church in Hill's Grove. No part of the Conference is excluded from the privilege.

Laymen, ministers, presiding elders, all candidates for General Conference, all, the pastor, George A. Countee and Hattie C. Tucker, of E.

LA COUNTEE — TUCKER. — In Endfield, N. H., Dr. Ralph C. Tuck, of Endfield, and Miss Mary C. Tuck, both of E.

HAMILINE — PERRY. — In North Chelmsford, Rev. Dr. Perry, son of the pastor, the bride, Mrs. Perry, both of Chelmsford.

ARMSTRONG — TUCKER. — In Endfield, N. H., Dr. Ralph C. Tuck, of Endfield, and Miss Mary C. Tuck, both of E.

HUBBARD — CRAM. — Dec. 29, by Rev. Dr. Pratt, Ralph Hubbard and Lida E. Cram, both of Seabrook.

JOHN H. STOWELL. — In Cumberland, Me., Dec. 26, by Rev. S. P. Pillsbury, Wilber C. Jones and Mary E. Stowell, both of C.

FRANCIS — WARD. — Dec. 26, by the same, Alfred G. Foster, of Baldwin, Me., and Sarah A. Ward, of Seabrook.

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The Family.

WITHOUT.

Once, in the twilight of a wintry day,
One passed me silent, struggling on his way,
With head bowed low, and hands that burdens bore,
And saw not how, a little space before,

A woman watched his coming, where the light
Poured a glad welcome through a window bright,
Set thick with flowers that showed no fairer bloom
Than her sweet face, turned outward to the gloom.

Yet when his foot, with quick, impatient stride,
But touched the step, the door swung open wide;
Soft hands reached swiftly out, with eager hold;
And drew the dear one in from storm and cold.

O love! whose eyes, from some celestial height,
Behold me toiling, burdened through the night,
Tender of every blast which I lower,
Yet smiling still, to know how brief the hour;

Keeping within thy radiant, love-lit home,
Some glad surprise to whisper when I come—
Tis but a breath till I the door shall win,
And thy dear hands will swiftly draw me in.

—EMILY HUNTINGTON MILLER, in *Independent*.

A SWAN SONG.

BY MARY B. THORNE.

"Where is our Mabel, our beautiful darling?"
Wild rang the cry over crag and o'er sea.
Ah, they have traced her, by fairy-like foot-prints,
Down to the shore of the treacherous sea.
There, where the tide in its ebb left uncovered
Long sloping stretches of silvery sand,
Stands little Mabel, with wind-ripped tresses, stands she, alas! widely severed from land.

"How did she reach it?" The tide had receded
Far back of you rock a short hour ago;
Searching for pebbles and delicates seashells,
The child wandered thither; no fear did she know.

High on its summit, safe, she thought, from danger,
She perched like a bird blithely lifting in glee,
Heedless, until the dark waves rushing round her,
Threatened to bear her far out to the sea.

What shall she do? Ah, who now can save her?
No boat at hand, and no strong arm is near.
A few frightened women and children gaze
Dumbly—

Mother and friends fairly helpless with fear.
Then rush forward Alina, her sister,
None can restrain her, no voice does she heed;
Over the white beach and into the ocean
She plunges intent on some glorious deed.

She reaches the rock, but each moment the billows
More madly break round it as in sweeps the tide;
Weary and breathless she looks o'er the surges
Vainly; all hope of return seems denied.

"Mabel!" she whispers, as close to her bosom
The little one nestles in confident love,
Jesus can help us to win our way homeward,
Or He can bear us to safety above.

See how in anguish dear mother is weeping!
Can we not show her we do not despair?
What can we say? Then a pure, childlike treble
Rose like a bird-song, high, clear, on the air:

"In every high and stormy gale
My anchor holds within the wall.
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

Two voices joined o'er the first strain was ended, fair,
Rich, pure and strong in their undaunted tones.
Calmly brave eyes looked across the mad waters,
Bringing so swiftly and surely their death.

Higher and higher the billows are rising,
Foaming and raging as eager for prey;

One last glance shoreward, and then upward gazing,
"On Christ, the solid Rock, I stand,
All other ground is sinking sand."

Then comes a billow, white-crested, swift rushing,
Breaks o'er the rock. Straining eyes on the shore
Eagerly watching those slight, girlish figures,
Look for them vainly—they see them no more.

Higher the tide still flows, in every billow
Sweeping swift on toward the crags and the sea;

Will they be dashed on the rocks, or be carried
By the return tide far out to the sea?

What is it youonder? Two white, upturned faces
Tossed by the waters now higher, now there.
Hark to the agonized cry of the mother:

"My children! My children!" Oh, voice of despair!

Surges that beat on the rough rocks so madly,
Bear them as tenderly here as ye may!

Just at the feet of the grief-stricken mother
Two rigid forms are cast rudely that day.

Mabel, safe clasped in the arms of her sister,
Now gently cared for, half opens her eyes;
'Gainst jagged rocks roughly dashed, bruised and wounded,
Alma's brave soul has gone home to the skies,

Gone with the song on her lips but half-finished,
Gone from the dear ones with hearts anguish-riven;

Strong faith is merged in the mere perfect vision—
Hope finds fruition sternal in heaven.

THOUGHTS FOR THE THOUGHTFUL.

There is somewhere on our coast a fountain within high-water mark on the sea-shore. Twice a day the tide spreads over it, and the pure, sweet water is deluged and spoiled by the salt, bitter wave. But the tide goes down, and the fountain washes itself clear from the deluge. As that troubled sea goes down, once more the fountain gushes pure and sweet beneath the pure, sweet heavens. This is the emblem of a life that is in daily conflict with the world and with adverse circumstances. Again and again it is overwhelmed by the perplexed circumstances and tumultuous voices, but these all subside and the soul is left alone with God. —P. Arnold.

You thought, by effort of your own,
To take at last each jarring tone,
Out of your life, till all should meet
In one majestic music sweet;

And deemed that in your own heart's ground
The root of good was to be found;

And that by hard work we might bring
The bud to blossom, and the fruit

To grow and flourish from that root;

That seemed you needed nothing more;

That skill and care could explore
Down to the very heart;

To where the well-head lay apart,

Under whose springs the life-feeding feed,

And that those fountains did not need;

The soil that choked him moved away,

To give him room to spread his wings;

But thanks to him it is not so;

That root a richer soil doth know;

Than our poor hearts could ever supply;

That stream is from a source more high;

From God it came, to God returns,

Never to be seen again, or known,

But fed from His unfading river,

Which runs, and will run forever.

—Archbishop Trench.

On a journey, when the ship is lying at anchor, thou mayest land to take in water, and gather shells and like upon the shore, but must keep the vessel still in view, and when the steersman beckons, must leave all else at once to come on board; so, too, in life's pilgrimage, if wife or little one be given thee for a while, it may be well, but set to it that thou art ready, when the pilot calls, to go at once, and turn not to look back. —Epictetus.

Innocent happiness—oh, what a world of beatific vision is wrapped up in those two words; what a heaven on earth they picture and signify! But if any of you seek for happiness in sin, which is the forgetfulness of

God and defiance of His will; in crime, which is some wicked offence against the welfare, the peace, the purity of man; in vice, which is some degraded tendency in your own personal life. You have surely the sin that marks the vice, leave of the soul, and consciousness, that dark stain of guilt, which is an abiding and horrifying sense of God's wrath, and causes irretrievable shipwreck of all present happiness and all future peace. "Guilty happiness!" there is no such thing on earth. Guilty pleasure there is; a pleasure short, even-tempered, ruinous in proportion to its guilt—the sting of the fondled serpent, the poison of the wine-cup's bitter dregs. But guilty happiness! If any of you in the secret thoughts of his heart have ever fancied that there is such a thing, oh, let him dismiss that false fancy now! For guilt and misery indeed walk this earth hand in hand, but guilt and happiness cannot co-exist. How, while the soul is in the grip of leprosy, how, while his whole life is in dis-harmony with the will of Heaven; happy, while the fire of remorse will ever and anon leap up within him from its unquenched embers, and the worm of conscience awake from its undying sleep? No, my brethren, no man can be happy thus. To wander from the safe, the narrow, the holy path of duty and virtue, to seek in forbidden atmospheres a delusive and corroding pleasure, is, alas! to destroy within us not only all true happiness, but even the capacity thereof. For happiness is like that mama, the angel food of Israel in the wilderness, which is gathered duly and in moderation, was sweet as honey and pure as the water of life; but when it is gathered with a greedier hand, it becomes to be human food at all, and stank, and bred worms, and was corrupt. Oh, then, learn as the most assured and the most inviolable lesson of your youth, that golden rule of David's, "Keep innocency, and do the thing that is right, that shall bring a man peace at the last." —F. W. Farrar.

HEREDITARY HAPPINESS.

BY MARY PORTER DYTHER.

"I TELL you what it is, Harry, if I were only sure I could have such a family as yours, I believe I'd get married and have a home of my own in less than a year."

"Well, what's to hinder?"

"Why, you specimen of innocence, such homes as yours are mighty scarce. Of course, you think the world is all rose-colored, but I tell you, you can count on your fingers the families in this town that live as happily and contentedly as yours."

"Oh, that's tafty, Jim! I know of hundreds of people who get along just as well as we do. You haven't kept in the best company, that's all."

The interlocutors were James Billings, a bachelor old enough to be called "confirmed," and Harry Angell, the "family man" on whom Billings had just been making a Thanksgiving call. Billings had lived at hotels and boarding-houses for years. He was something of a society man, and his acquaintance was large, though his real friendships were comparatively few. Harry Angell's was one of the houses where he often called and was made thoroughly at home. The two had just started out for an afternoon walk, and Mrs. Angell and two of the children had come to the door to bid Mr. Billings good-by. The door had just closed when this conversation began.

"No, Harry, the ignorance is on your side. You are always in such good company at home, that you have no idea what the rest of the world is up to. If you only knew some of the people at the hotel as well as I do, you'd know how to appreciate your family, I tell you."

"But," said Angell, "I was talking about homes, and not hotels and boarding-houses."

"Well, I know lots of homes," replied Billings, "where there are skeletons that you likely dream of. You would be pained and surprised if I should mention names. There's a certain family man, and his acquaintance was large, though his real friendships were comparatively few. Harry Angell's was one of the houses where he often called and was made thoroughly at home. The two had just started out for an afternoon walk, and Mrs. Angell and two of the children had come to the door to bid Mr. Billings good-by. The door had just closed when this conversation began.

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The Sunday School.

FIRST QUARTER. LESSON VI.

Sunday, February 5.

Matt. 17: 1-13

BY REV. W. O. HOLWAY, U. S. N.

THE TRANSFIGURATION.

I. The Lesson Introduced.

1. GOLDEN TEXT: "And there came a voice out of the cloud, saying, This is my beloved Son; hear him" (Luke 9: 35).

2. DATE: A. D. 29; six days after the last lesson.

3. PLACE: Mt. Hermon, probably.

4. PARALLEL NARRATIVES: Mark 9: 2-13; Luke 9: 28-36.

HOME READINGS.

Monday. The transfiguration, Matt. 17: 1-13.

Tuesday. Vision of the glorified, Rev. 1: 9-18.

Wednesday. A voice from heaven, John 12: 23-32.

Thursday. Christ's glory at baptism, John 1: 29-36.

Friday. Peter's testimony, 2 Pet. 1: 12-21.

Saturday. Glory of Christ's Gospel, 2 Cor. 3: 7-18.

Sunday. Luke's narrative, Luke 9: 28-36.

II. The Lesson Story.

The week following the memorable discourse contained in our last lesson was probably, passed by the disciples in great perplexity and fear. Not that their faith in the Messiahship of Jesus was shaken, but the mystery of the announcement of His suffering and death, and the rising again on the third day, together with the very serious and weighty conditions which He had imposed upon discipleship, had, no doubt, greatly depressed them. They feared to ask for an explanation of the disclosures He had made, and He, perceiving their mental difficulties and the trial of their faith, saw fit in His wisdom to leave them for a season without specific instruction. But one evening, instead of going up the mountain alone, as was His wont in order to be free from the "incessant publicity" of His Master, He came down with the Father. He took with Him Peter and James and John. It was a "high mountain apart" upon which they climbed, probably "that splendid snow-clad summit, whose glittering mass, visible as far southward as the Dead Sea, magnificently closes the northern frontier of Palestine — the Mount Hermon of Jewish prophecy." After some hours spent in laborious ascent, the desired seclusion and elevation were found; and while Jesus knelt in prayer, the three disciples, as afterwards at Gethsemane, stretched themselves on the cool grass, and yielded to drowsiness. When they awoke, their eyes were well nigh dazzled with an unearthly radiance which beamed from the person and dress of the Master. Whiter than any snow — invariably white and brilliant like the face of the noon-day sun — was the aspect of their Lord. And He was not alone. With Him, conversing with Him "in the same flood of golden glory," were the two majestic forms, whom the disciples instinctively recognized to be Moses and Elijah. And lo! the subject of their wonder was our Lord's approach to death at Jerusalem, over which the disciples had pondered the past week so painfully.

The visitors were about departing when Peter, not knowing what he said, but anxious to detain them and enjoy longer a spectacle so august and transpiring, exclaimed: "Master, it is good for us to be here; and let us make here three tabernacles, one for Thee, and one for Moses, and one for Elijah." But his words were hardly spoken, when a luminous cloud, unlike anything on which the disciples' eyes had ever before rested, enveloped the three, it was of ineffable glory and holiness as of the very pavilion of the Most High God, overshadowed the mountain; and a voice spoke out of it with such awe-inspiring tones that they fell prostrate, and buried their faces in the grass: "This is my beloved Son, in whom I am well pleased. Hear ye Him!" Not until Jesus came and touched them, and bade them rise, did the disciples dare to lift their faces; but when they did, all the supernatural brightness had vanished; the cloud had disappeared, and they said, "Save us only!" A commandment of awe was laid upon them, not to be broken until He was risen from the dead. They could not understand the mystery of the resurrection, and dared not ask Him further; but on another and troublesome question they ventured to seek light: "Elias was to come — so the scribes said, and perform a work of restoration. They had just seen him come and go back; and was this all?" But He gently rebuked them, and said that the Elias who was predicted to come had already come unrecognized, and finished his work, and suffered a similar fate to that which awaited Himself. Then the disciples understood that He spoke to them of John the Baptist.

III. The Lesson Explained.

1. After six days — Luke says, "about eight days," equivalent to the expression, "about a week." Jesus taketh Peter, James, and John — "the sons of thunder and the man of rock" (Farrar); "the flower and crown of the apostolic band" (Hawthorne). Up into a high mountain apart — Probably not Tabor, notwithstanding the tradition, which, as early as the fourth century, fixed upon this summit as the scene of the Transfiguration; for, 1. Tabor was crowned with a fortress and its sides inhabited; therefore it could not offer the necessary seclusion; 2. There is no hint of our Lord leaving the precipice of Cesarea Philippi before the event, while we learn that after it (Mark 9: 30) He did pass through Galilee. Later opinions concur in fixing upon Mount Hermon as fulfilling the requirements of the narrative.

Alford shows pretty conclusively that the Transfiguration occurred during the night. Jesus had gone up to the mountain to pray (Luke 9: 25), which He usually did at night; 2. The apostles were asleep, and are described as having kept awake through this occurrence; 3. They did not descend until the next day (Luke 9: 37); 4. The Transfiguration itself could be seen to better advantage at night than in daylight. Dr. Schaff adds: "On Mt. Hermon snow would be visible, adding a natural splendor to the scene."

2. And He was transfigured before them — Luke mentions that this mysterious change took place while He was praying. The three disciples were eye-witnesses of the event, and Peter emphatically testified to it, long after, in one of his epistles (1 Pet. 1: 16-18); also John (1: 14). The transformation wrought was, if the narrative has any meaning at all, supernatural, and therefore inexplicable. His face did shine as the sun, etc. — The other Evangelists furnish additional particulars. Mark speaks of His garments as becoming "exceeding white, so as no fuller on earth can white them." Luke says: "The fashion of

His countenance was altered, and His raiment was white and glistening." It seems unworthy to believe that this incomparable radiance, which the Evangelists can find no figure strong enough to depict, was a mere transient impatation — a merely reflected lustre like that which brightened the face of Moses when on the Mount; rather it was a manifestation of our Lord's inherent but hidden glory, the glory which He had with the Father "before the world was;" the intolerable brightness before which John in Patmos fell prostrate as one who was dead.

3. And behold! — indicating how astonishing was the next event — the appearance of the two august representatives of the older covenant, the Law and the Prophets. Moses and Elijah (R. V., "Elijah") — intuitively recognized (Schaaf); known to the disciples to be what they were by "that elevation of their whole spiritual life, that ecstatic state of a divine clairvoyance, if we may use the word without offense, in which alone they could have seen these sights at all" (Trench). Both these personages had been forerunners of the Messiah, had passed through some similar experiences, such as the forty days' fast, had been mysteriously removed from life to the abode of blessed spirits, the one thousand hundred years and the other nine hundred years before this event. They appeared now "in glory," according to Luke, i. e., in a glorified form. Lange, Abbott, and others explain that our Lord on this occasion spiritualized Himself in order that He might communicate with these spiritual visitors. Talking with Him. — The subject of their converse is given by Luke — "His decease which He should accomplish at Jerusalem" — the same topic on which our Lord had discoursed with His disciples a week previously. The presence of the great law-giver and reformer on this occasion, and the theme on which they conversed, "showed to the disciples that the Law and the Prophets harmonized with the Gospel in regarding Christ's sufferings as the prelude to His glory" (Smith).

4. Then answered Peter. — It appears from Luke's account, that the three disciples had been "weighted down" with sleep; but, suddenly waking, they had beheld the heavenly embassy, and, according to Mark, were "so afraid;" that they had listened to the conversation, neither of them venturing to speak, until Moses and Elijah were on the point of parting. When Peter, impulsively, hardly knowing what he said, but eager to delay their departure, uttered his exclamation, "Lord, it is good for us to be here — with Thyself and these exalted spirits. No paradise like this." And if it was so good a thing to dwell with two of His saints, how then to come to the heavenly Jerusalem!" (Anselm.) Make three tabernacles — booths or tents. His "willing soul would stay," if these heavenly visitors could be induced to remain. Better to tarry here, he thought, in spiritual blessedness, than to descend to the dusty roads of duty or the thorny path of suffering. Possibly Peter "thought of inaugurating a new communion, with Christ for its centre, Moses its lawgiver, and Elijah its zealot (prophet), thus amalgamating externally the old and New Testaments" (Schaaf).

5. A bright cloud — not dark and threatening, as at Sinai, but radiant — the well-known and awe-inspiring symbol of the divine presence, recalling the Shekinah in the Temple, and the pillar of cloud and fire in the wilderness. Over shadowed them — not the disciples, though Luke's account seems to imply it, but only the three for whom Peter wanted to build the tabernacles. Even while he spoke, this heavenly pavilion descended and enveloped them. A voice out of the cloud — the same that had been heard at our Lord's baptism. Peter never forgot this voice. Many years after, he wrote, in his second Epistle: "For He received from God the Father honor and glory, when these came such a voice to him from the excellent glory." And this voice he heard, "This is My beloved Son — So Peter himself, speaking by the express revelation of the Master, had already confessed: "Thou art the Son of the living God." Hear ye Him. — God had spoken unto the fathers by the prophets; He hath, "in these latter days, spoken unto us by His Son." The disciples were no longer to listen to Moses and Elijah; their mission had ended, and they had departed; Jesus remained, and "Jesus only." Him they were bidden to hear and obey.

6. When the disciples heard it — Scarcely can a mortal hear the voice of God and live. Their terror and prostration were only what might be expected at a moment when God was both visibly (in a sense) and audibly manifested.

7. Jesus came and touched them. — From their swoon of terror they were roused by His life-giving touch. Arise, be not afraid. — They recognized the familiar and tender voice.

8. Say no man (R. V., "no one") save St. Peter, — All the dread manifested had passed — prophet and lawgiver, and Shekinah and the awful voice. Only Jesus was visible, and He no longer transfigured, but clothed in the robes of His humiliation. But the impressive scene and its lessons were not soon to fade from memory.

9. Tell the vision — not implying that the occurrence was unreal. Mark says, "what things they had seen." To no man until . . . risen from the dead. — Even the other disciples were to remain ignorant of what had happened, probably because they could not understand it, even if told; and also, because future events were needed to confirm it, and make it explicable. Even the favored three did not understand what the rising from the dead should mean (Mark 9: 10).

10. Why . . . Elias must first come? — The disciples had a genuine perplexity. The scribes and the Scriptures testified that Elias must come and perform a work of restoration. They had just seen him, and he had departed.

If this was not the coming of Elijah, was he yet to come? If it was, how is it so secret and so short? (Alford.) Restore all things. — Compan Malachi 4: 6.

11, 12 Elias is come already. — Malachi's prophecy was true. Elijah had already come, though under a different name, and therefore unrecognized. His preparatory work had already been accomplished by John the Baptist, who came "in the spirit and power of Elijah." Have done unto him. — True, his death was ordered by Herod Antipas, but the same murderous hostility to the truth which had caused the Baptist's death existed in the Jewish nation, and would shortly be centred upon the Messiah Himself.

13. The Lesson Applied.

1. After six days — Luke says, "about eight days," equivalent to the expression, "about a week." Jesus taketh Peter, James, and John — "the sons of thunder and the man of rock" (Farrar); "the flower and crown of the apostolic band" (Hawthorne). Up into a high mountain apart. — Probably not Tabor, notwithstanding the tradition, which is as early as the fourth century, fixed upon this summit as the scene of the Transfiguration; for, 1. Tabor was crowned with a fortress and its sides inhabited; therefore it could not offer the necessary seclusion; 2. There is no hint of our Lord leaving the precipice of Cesarea Philippi before the event, while we learn that after it (Mark 9: 30) He did pass through Galilee. Later opinions concur in fixing upon Mount Hermon as fulfilling the requirements of the narrative.

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4. Law and prophecy point to, are subordinate to, Christ. The Law is a "schoolmaster" to bring us to Christ.

5. He who spoke on Sinai spoke on the Mount of Transfiguration, and bade man listen not to Moses and Elijah, but to Christ. The latter's words have supreme authority.

6. This is a world of work, not of ecstatic experiences. The latter must be brief, and are designed to fit us for the former.

V. The Lesson Illustrated.

1. HEAR YE HIM.

"Hear ye Him!" This Voice was not meant for the three disciples alone, or even for the twelve, but for all professed followers of Christ as well as for them. It says to every Christian: "Hear Jesus and strive to understand Him while He speaks of the mystery of His sufferings and the glory that should follow — those themes which even angels desire to look into." Hear Him when He preaches cross-ways as a duty incumbent on all, and let not His words be a self-indulgent enjoyment of flesh and blood and the temptations of Satan counselling thee to make self-interest or self-preservation thy chief end. Hear Him again, and weary not of the world, nor seek to lay down thy burden before the time of His coming, but let it be a burden to thee, most securely, like a serpent in the womb, having no share in all that is done beneath the sun. Do thy part manfully, and give, as it seemed to others, far beyond thy means to build up the church and to relieve the unfortunate, the houseless, always a home for the widow and the orphan. Make strong sense of justice bid him to defend the oppressed when the subject of American slavery began to be agitated. For years he would subscribe for every paper or magazine started in the interests of temperance, antislavery or Methodism, and he took Zion's HERALD sixty years ago. Before he reached the prime of his manhood, his health failed, and for many years his sufferings of body and mind were intense, and at times he was in a state little better than insanity. He held his trust in God even in the darkest hour, and after many years of suffering, he died in his bed, a man of great physical strength, a good man, and a useful member of the church.

He was a man of rare intelligence, excellent reading, and extensive reading, dealing vigorously with us in all matters of right and wrong, and giving, as it seemed to others, far beyond his means to build up the church and to relieve the unfortunate, the houseless, always a home for the widow and the orphan.

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The stationed ministers of our church will please remember that we depend on them to take care of ZION'S HERALD on their charges. No special agents are sent out to canvass. Doubtless new names could be added to the list, by a little personal effort in every church. Several ministers write that their personal efforts in this direction have been rewarded by unexpected success in obtaining new names. The New Year has come, and it is now a favorable time to push the HERALD. We hope to hear from those who have thus far been silent.

The Week.

AT HOME.

Seven persons were drowned in a Texas lake by the breaking of thin ice.

The Reading strikers have issued an appeal for help, calling upon organized labor everywhere.

The Shoe and Leather Association re-elected as president ex-Gov. Cladlin, who made some interesting remarks on the tariff question.

About seventy cows suffering from pleuro-pneumonia, were slaughtered on a milk farm at New Rochelle, N. Y.

The Interstate Commerce Commissioners have decided to give the express companies an opportunity to show why they should not be amenable to the interstate law.

The production of pig iron in the United States in 1887 was 6,417,148 tons, the largest amount in the history of the country.

The Treasury Department is informed that a number of convicts liberated at New Caledonia are on their way to the country via California. The proper officials have been notified to look out for such immigrants and to prevent their landing.

Judge Carter of Haverhill finds in the case of the Boston and Maine disaster that the rate of speed was too great at a place with such peculiar surroundings.

General Cornelius Gilbert Attwood, general agent of the Mutual Life Insurance Company of New York for this State, and a well-known officer of the civil war, died suddenly at West Roxbury, from apoplexy.

Both houses of the New Legislature voted for a senator, and chose Mr. James F. Wilson.

Charles E. Young, confidential bookkeeper for a Detroit concern, is under arrest, charged with stealing \$60,000.

Sunset Cox was chosen Speaker of the House of pro tem., owing to the illness of Speaker Carlisle.

The sons of Vermont, resident in Boston and vicinity, held a pleasant reunion at the Vendome.

The late L. J. Curtis of Meriden, Conn. left \$750,000 for the Curtis Home, a local charity of his own establishment.

James F. Lee of Maryland succeeds Mr. Brown as chief clerk of the Department of State at Washington.

Ex-Judge Strong thinks the Blair educational bill is unconstitutional.

Fourteen men perished in a burning boarding house at Tower, Minn., on Saturday morning.

One pugilist killed another in New York Saturday night during a prize fight.

Nowlin, the Somerville murderer, was hanged on Friday.

Fire at Holyoke on Sunday destroyed one wing of a big paper mill, occupied by the Holyoke Envelope Company and the B. F. Perkins Machine Company; the loss is placed at \$325,000.

W. M. Gibson, ex-prime minister of the Hawaiian Islands, is dead.

The number of deaths in Dakota alone by the dreadful blizzard of over a week ago numbers over one thousand.

Mrs. Eliza Garfield, the mother of the late President Garfield, died at Mentor, O., on Saturday morning, at the age of eighty-six.

Saturday night and Sunday were the coldest thus far, the mercury in Boston falling to three degrees below zero. In the suburbs the record was considerably lower, while throughout New England and New York State it was the coldest weather of the season, and the coldest for five years in some localities.

The city's death rate for the past week was large, being 34.52 per 1,000 inhabitants as against 24.43, 24.27 and 27.84 in the corresponding weeks of 1887, 1886 and 1885. The total number of deaths was 271, of which 59 were from pneumonia.

Sam Jones did not preach at the Priests of Palms Hall, Kansas City, last week, as he intended to, because the building was rendered temporarily unfit for evangelistic work by men who burned the hymn books and Bibles, and poured kerosene oil into the piano and organ, ruining both instruments.

Rev. Joseph Cook spoke at the People's Church temperance meeting Sunday afternoon, on the subject, "Promises and Perils of the Temperance Reform."

LEGISLATIVE.

The prohibitory amendment was agreed to in the Senate, 25 to 8, with two pairs, and endorsed by the Republicans in the House, in caucus, 127 to 3. The report of the special committee appointed by the Legislature of 1887 to report on the employment of children under fourteen years of age was submitted to the Legislature. D. Webster King of Boston was nominated to be a member of the state board of lunacy and charity, vice Dr. E. Dean of Brockton, resigned.

CONGRESSIONAL.

The Senate passed the bill to refund the direct tax of 1861; also bills concerning the inspection of steam vessels, marriage between whites and Indians, and that concerning permissible printing on second, third and fourth-class matter. The Blair educational bill was discussed. Several executive sessions were held. A message from the President was received, together with the majority and minority reports on the Pacific railways. In the House the Agricultural Experiment station bill was passed; also, a joint resolution to participate in the Melbourne exposition, \$50,000 being appropriated. Mr. Dingley's resolution concerning the Welland Canal was adopted. Clerks were allowed to all committees. The

presentation of the portraits of Massachusetts speakers was an interesting occasion. In the Thobie-Carliole election case, Mr. Lodge made a powerful speech in behalf of the minority report. A substitute motion to further investigate the case was defeated by a majority of seven. The Republicans abstained from voting on the motion to adopt the majority report, thus forcing an adjournment for lack of a quorum.

ABROAD.

There have been 2,000 deaths from small-pox in Havana since May.

The *Univers* (Paris) says the English cabinet accepts the Pope's demand for moderate rule for Ireland.

It is said that the French syndicate has secured control of the entire Lake Superior copper mines for the next three years.

Mrs. McKay distributed over \$20,000 in charity at Christmas among the poor of London and Paris.

While workmen were repairing the banks of the Hoang Ho, it burst and engulfed thousands.

The Czar has ordered the complete Russification of the Baltic provinces.

A dispatch has reached the rooms of the American Board from Mardin, in eastern Turkey, stating that 10,000 people are starving there, and calling for immediate relief.

It is reported that dissension exists among the Abyssinian chiefs. King John, it is said, wants to delay the advance until the summer, while Ras Amla urges an immediate attack, on the ground that the supply of food is not sufficient to permit of a postponement.

In the Spanish Chamber of Deputies, Senor Pingover, minister of finance, announced that he had arranged with the Bank of Spain to change the floating debt into a loan of \$33,000,000, bearing a maximum rate of interest of 3 per cent. during five years.

Troops have been sent to the island of Lewis, in the Hebrides, to subdue the croters, who have routed the police.

The students of Milan are arranging to present Mr. Gladstone with an address and memorial, consisting of a colossal album, containing the names of thousands of students throughout Italy.

The English cabinet has decided on concessions to Unionists on the local government bill.

Sir Michael Hicks-Beach, in a speech at Bristol, advocated the extension of a memorial, and a memorial, consisting of a handsome marble-top table.

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The pastor at *Barnard* and *East Barnard* announced in his third quarterly report that two had been baptized and nine received on probation, with others to soon follow. Also the purchase of two new stoves for the church at Barnard. A large and appreciative audience at East Barnard listened recently to a lecture on "The Temperance Question in Politics," given by Bro. Morgan.

The *Thetford* and *North Thetford* charge has recently suffered loss in the deaths of two aged female members. In one instance nine adult children were present at the funeral, which was conducted by the pastor, assisted by Rev. E. P. Butler, of Lyne, N. H.

The Ladies' Benevolent Society of the Methodist church of *Springfield* have recently put a 60-inch 18-lamp Frink reflector in the audience-room of the church, at an expense of \$85. It was much needed, and gives general satisfaction. During the third quarter ten were received into full membership, most of them the fruit of the revival interest last spring.

Mrs. Philinda M., wife of Rev. E. S. Morse, who on account of poor health has been for some years on the supernumerary list, departed this life at their residence in *Wardsboro*, Jan. 13, after an illness of almost seven years' duration, most of which time had been spent in great suffering. On the 12th day of June last, Nellie, their youngest and only unmarried daughter, preceded her mother to the brighter world, so that Bro. Morse is now left alone in his much sorrow, needing much the sympathies and prayers of his brethren in the ministry, by whom he is held in high esteem. The funeral of Sister Morse occurred Sunday, Jan. 15, Presiding Elder Morgan officiating. *RETLAW.*

At the last quarterly conference at *South Franklin*, Rev. M. P. Bell, pastor, the ordinance of baptism was administered to eight candidates; the largest number of communicants that have been known for a number of years gathered about the Lord's table; while at a small prayer-meeting service held on the Saturday evening, \$75 was raised for missions. If the other parts of the charge will do as well, its apportioned share of the million will be more than raised.

The work of revival is still progressing at *Shelton*, Bro. Robinson having the well work in hand, and looking for larger success.

The prospectus for the *Vermont Conference Reporter* is soon to be published. The paper is to be larger than last year, and the price is to be 20 cents for the five issues. The offer of last year of \$25 to the funds of the Preachers' Aid Society is to be repeated this year, and if a larger circulation is secured, a larger bonus will be paid over.

One of the charges on this district, the parsonage water supply was deficient, and the pastor brought the matter before his stewards, with the result that a committee of three was appointed, with the pastor as chairman, to remedy the defect. The other members of this committee told the pastor to do what he thought best, and they would "sanction" it. Upon this, the brother set to work and dug out one well, to find that the supply there was deficient; and having filled that up, started on another place, and got down about seven feet, to find good indications, but feeling pretty tired. At this juncture the other two members of the committee happened along, and asked what success he was having; whereupon he jumped out of the hole, and said, "The indications are good, brethren; and now, suppose you go down there, and dig, and let me 'sanction' it." It is needless to say the brethren took the hint, and the parsonage gained a good supply of fresh water.

At a meeting held in one of the vestries of the *St. Albans* church last week, it was decided to organize a Young People's League, for the unification of the interests of the young people of the church. The young people have sustained a prayer-meeting among themselves on Sunday evenings for years, but there has been no organization; and it is now felt that there may be other work in which they may engage to profit to themselves and glory to their Lord and Master.

The *Seaside Methodist*, a monthly church paper, has been issued by the *Portsmouth* pastor.

That portion of the city of Lowell that lies on the north side of the Merrimac River is known as *Centralville*. It has a population of about 10,000, and among its residences are many of the finest and most tasteful in the city. Among this population there is a small Baptist chapel, a Catholic church, and far in the outskirts an old Congregational church. For many months prior to the last Conference, Presiding Elder Dunning was canvassing the subject of a Methodist church in that place. It is New Hampshire Conference territory, and as such needed to be possessed. After much consultation it was decided to send a pastor to that field, and at the last session of the Conference Rev. S. Holman was appointed. He went forth not knowing what he would find, nor where he would lay his head. He did not go there, however, to be lone, nor to labor long if there was no fruit to be gathered. The first thing was to secure a place to hold a meeting. A piece of land, centrally located, was found, whose owner would sell or let it for a church. It was a small, one-story cottage. After careful consideration, Bro. Holman became personally responsible for the purchase of the land, and at once put a carpenter to work to tear out the inside of the building. He had it sheathed from the floor to the roof, put in settees, and had a place large enough to seat 125. By the third Sunday after Conference he was ready for service. The people came, comfortably filling the little house. At night it was full. He went to work in the Methodist-preacher style, organizing a Sunday-school and introducing all the paraphernalia of a full-fledged church. His Sunday-school the first day numbered 21, and the collection (think of a Methodist church or Sunday-school without a collection) amounted to fourteen cents. He continued his work faithfully not in any way seeking to draw from any other society, and the "work of God grew and was multiplied." Ere long it was necessary to enlarge the house. An addition was put to the side, increasing the capacity to more than two hundred. They put in settees and chairs, a good stove, gas fixtures, and just now a fine piano. Most of these things are paid for, and it is hoped all will be by the time of Conference. While some looked upon the movement in the beginning with a jealous eye, so judiciously has every-

thing been done, that most of these feelings have disappeared, and much interest is now manifested in the prosperity of the new organization. Plans are already made for a church building to cost, when completed, about \$12,000. Nearly \$2,500 are subscribed up to this time. Bro. Holman has a membership of thirty, including probationers. Several have been converted during the year. His Sunday-school numbers one hundred. He is taking up the benevolent collections, and, with the blessing of God, will be able to make a good report at the Conference. It is desired to begin work on the church early in the spring, to have a comfortable and desirable house of worship as soon as possible. Without doubt the presiding elder secured the right man to begin the work, and we predict that not far in the future some of us will be glad to hear the Bishop announce "Centralville, —." We trust the work may have the prayers and sympathy of every member of the Conference.

Rev. Chas. Parkhurst is to be the Memorial Day orator at Lawrence, Mass.

Rev. C. U. Dunning assisted the pastor of St. John's Church, Dover, in a series of meetings during the week of prayer with good results. At the fourth quarterly conference of this church, Bro. E. A. Crawford was elected to the lay conference. The Sunday-school has reached a membership of over five hundred, making it the largest school in the Conference. The question of erecting a new parsonage is being agitated. A committee has been appointed to consider the matter, and report at a future time. It is felt that the time has come to erect a parsonage that shall be in keeping with their beautiful church structure.

Rev. James Thurston, of Dover, was a victim of a pleasant surprise a few evenings ago. For some years he has been a class-leader, and has been faithful both in his attendance and admonitions, and in recognition of his services the members of the class presented him a beautiful album and with it a handsome marble-top table.

VERMONT CONFERENCE.

St. Albans District.

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